Heavenly Children

The Free Child

Imam al-Baqir (A)

7

SUGGESTED AGES 7+

KISA KIDS PUBLICATIONS
Under the Guidance of Moulana Nabi R. Mir (Abidi)

Disclaimer: Religious texts have ***not*** been translated verbatim so as to meet the developmental and comprehension needs of children.

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Dedication

This book is dedicated to the beloved Imām of our time (ʿaj).
May Allah (swt) hasten his reappearance and help us to become his true companions.

Original Author

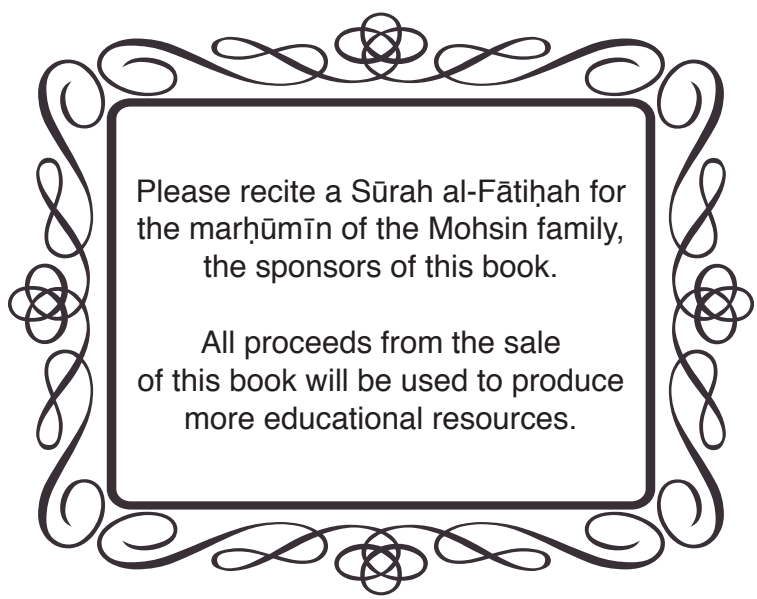
Abul Faḍl Hādī Manish

Acknowledgments

Prophet Muḥammad (ṣ): On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will be heavier than the blood of the martyrs.
Nahj al-Faṣāḥah, Saying #3222.

True reward lies with Allah (swt), but we would like to sincerely thank Shaykh Salim Yusufali, Brother Aliakbar Shaheidari, Sisters Sabika Mithani, Fatemah Mithani, Amna Hussain, Asieh Zarghami, Zahra Sabur, Sajeda Merchant, Kisae Nazar, Sarah Assaf, Nadia Dossani, Fathema Abidi, Fatemeh Eslami, Fatima Hussain, Fatemah Meghji, Abeda Khimji, Sakeena Kalyan, Zehra Abbas, and Rumina Hashmani. We would especially like to thank Nainava Publications for their artwork and contributions.

May Allah (swt) bless them in this world and the next.


Please recite a Sūrah al-Fātiḥah for the marḥūmīn of the Mohsin family, the sponsors of this book.
All proceeds from the sale of this book will be used to produce more educational resources.

Transliteration Chart

Arabic terms in this book have been transliterated according to the following guidelines*:

ء	a, i, or u (initial form)
ء	ʾ (medial or final form)
ا	a
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	ʿ
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
ه	h
و	w
ي	y

ـَ	a
ـِ	i
ـُ	u
ـّ	double letter
آ / ـَا / ىٰ	ā
ـِي	ī
ـُو	ū

*Please note that due to limitations, the transliteration is not 100% accurate in capturing tajwīd rules.

Preface

Prophet Muḥammad (ṣ):
Nurture and raise your children in the best way. Raise them with the love of the Prophets and the Ahl al-Bayt (ʿa).

Literature is an influential form of media that often shapes the thoughts and views of an entire generation. Therefore, in order to establish an Islamic foundation for the future generations, there is a dire need for compelling Islamic literature. Over the past several years, this need has become increasingly prevalent throughout Islamic centers and schools everywhere. Due to the growing dissonance between parents, children, society, and the teachings of Islam and the Ahl al-Bayt (ʿa), this need has become even more pressing. Al-Kisa Foundation, along with its subsidiary, Kisa Kids Publications, was conceived in an effort to help bridge this gap with the guidance of ʿulamāʾ and the help of educators. We would like to make this a communal effort and platform. Therefore, we sincerely welcome constructive feedback and help in any capacity.

The goal of the *Heavenly Children* series is to foster the love of Ahl al-Bayt (ʿa) in children and to help them establish the 14 Maʿṣūmīn as their role models. We hope that you and your children enjoy these books and use them as a means to achieve this goal, inshāʾAllāh. We pray to Allah to give us the strength and *tawfīq* to perform our duties and responsibilities.

With Duʿās,
Nabi R. Mir (Abidi)

About the Board ʿĀlim

Moulana Nabi R. Mir (Abidi) is a scholar, an educator, a father, and an enthusiast for creating educational infrastructure and Islamic resources for the benefit of the global community. Always wanting to think 'outside of the box' by supporting the creation of innovative materials to engage young readers to pick up Islamic books, interact with Qurʾānic games, learn from the Steps to Perfection Curriculum, and begin their life-long journey of holistic education.

Being a dedicated student and graduate of *Darse Khārij* from the *Ḥawzah* (the Highest Level of Islamic Studies in the Seminary), Moulana Abidi knows the value of Islamic education. Also, having grown up in India, and now residing in the United States, he has had the honor of traveling to various communities and meeting many community leaders. He values the importance of collaboration and working together to optimize potentials, and to create open source platforms so that information and resources are available and accessible to everyone around the world.

You, dear reader, are now part of the Al-Kisa family.
Share the word, and join the mission.

Ahmad had been sitting with his parents for a while now. They had been discussing their trip to visit the 14 Maʿṣūmīn. Baba had just shared a beautiful story about Imām as-Sajjād (ʿa), and Ahmad was eager to know more.

“What a great story about Imām as-Sajjād (ʿa)! Just like the man Ibrāhīm in the story, I also want to make sure that I prepare my heart for our spiritual journey, inshāʾAllāh! Can you please tell me more about the other Maʿṣūmīn we are going to visit?” Ahmad asked.

“Yes, we can talk about them all!” his father replied. “So, the next Ma’sūm that we will be visiting in Medina is our 5th Imām, Imām Muḥammad al-Bāqir (ʿa), who is also buried in Jannat al-Baqīʿ. He was the son of Imām as-Sajjād (ʿa) and Ḥaḍrat Fāṭimah, the daughter of Imām Ḥasan (ʿa). He was born on the 1st of Rajab and was martyred on the 7th of Dhul Ḥijjah.”

“Hey, Bāqir is my friend’s name!” Ahmad noted.

Mama nodded, “Yes, that’s right! Bāqir is a very good name. Actually, Bāqir is short for ‘Bāqir al-ʿUlūm,’ which means the ‘splitter and spreader of knowledge!’”

“Splitter of knowledge!? What does that mean? Does that mean Imām al-Bāqir (ʿa) broke knowledge into really small pieces?” Ahmad was only half joking. Baba chuckled. “You could kind of say that! Sometimes knowledge is too complicated for people to be able to understand. Sometimes, people can’t reach knowledge; they don’t have access to it. When Imām al-Bāqir (ʿa) became the Imām, he was able to teach people about Islam freely and openly because the enemies of Islam were too busy fighting each other. He would hold many classes, teaching people about Islam, math, science, and much more! So, he both split knowledge and spread it for everyone to have. ”

Mama added, “Did you know that he was also there in Karbalāʾ with Imām Ḥusayn (ʿa)?”

“Really? With Imām Ḥusayn (ʿa) and Imām as-Sajjād (ʿa)? So there were three Imāms in Karbalāʾ!” Ahmad exclaimed.

“Yup, that’s right! Imām al-Bāqir (ʿa) was only five years old at that time. He saw the whole tragedy of Karbalāʾ, and afterwards, he was also taken prisoner along with all of the women and the other children to Kūfah and Damascus. He was very brave, though! Your dad can tell you a great story about his bravery in Damascus!”

Ahmad leaned forward to listen.

The sound of the water flowing from the fountain echoed outside the large castle. The sun glistened against the water, causing it to sparkle. However, this peaceful scene was soon ruined by the sound of the soldiers' loud stomping and marching.

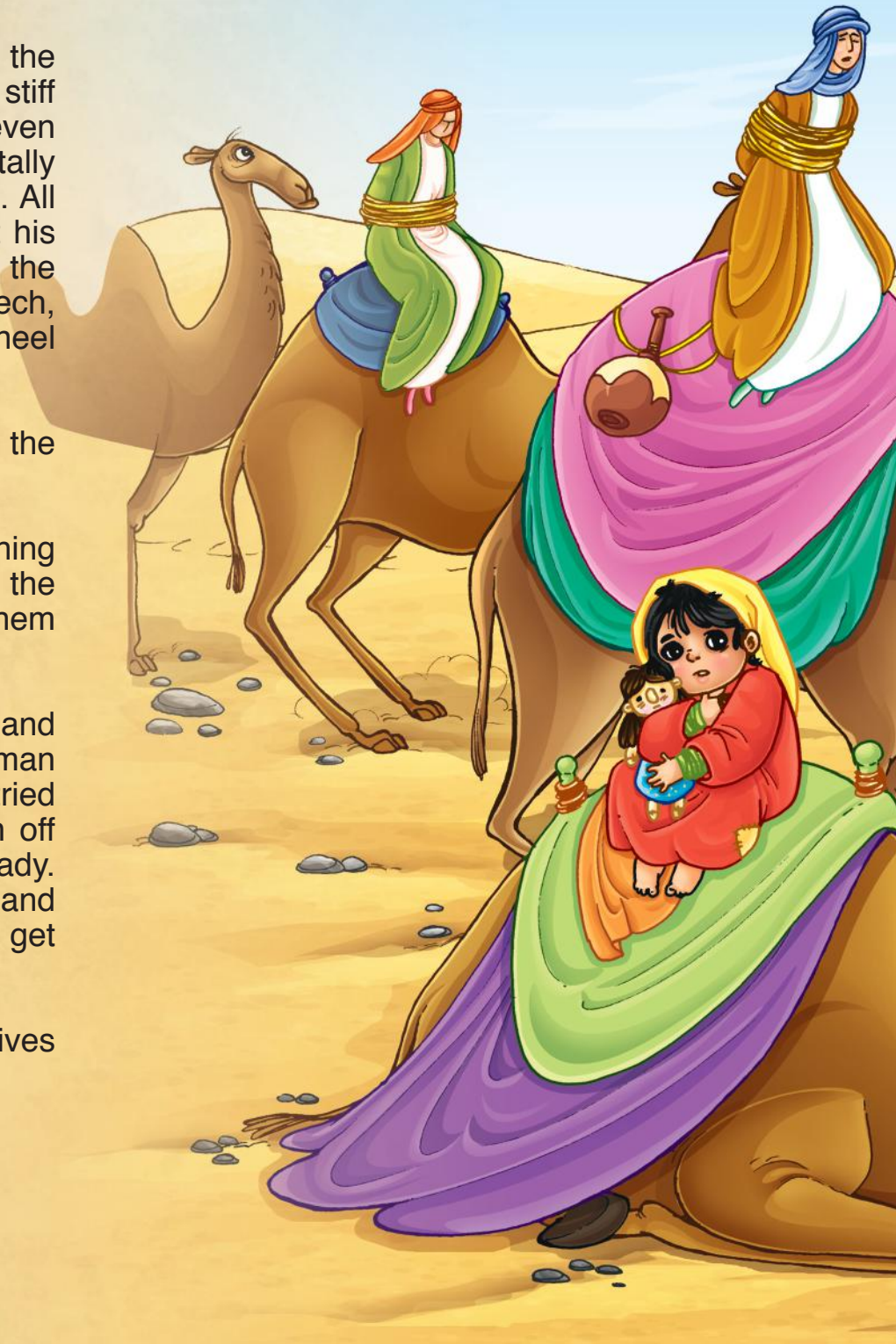
One soldier roughly approached the arriving caravan. His evil eyes and stiff appearance were so harsh that even the camel started to cry as he brutally pulled its body down to the ground. All of a sudden, the soldier pulled out his whip and lashed the ground next to the camel, causing the camel to screech, and forcing the other camels to kneel down out of fear.

The soldier rudely called out to the people in the caravan, “Get off!”

The other soldiers began marching towards the caravan and grabbed the women and children, dragging them towards the entrance of the castle.

After tying up all the women and children, they reached the only man in the caravan. The angry soldier tried with all his might to push the man off the camel, but the man stayed steady. Even though he had large wounds and his hands were tied, he was able to get off the camel on his own.

Can you guess who these captives were?



This strong man was none other than the fourth Imām, Imām as-Sajjād (ʿa), and the women and children were Imām Ḥusayn's (ʿa) loved ones from Karbalāʾ!

The angry soldier commanded the other soldiers, "Make sure they all get inside. Don't let any of these worthless people out of your sight!"

The soldiers began whipping the women and children, trying to get them into a straight line. The children cried and shrieked, clinging as closely to their mothers as possible. Sadly, they were all herded like sheep into the castle.

They were taken into a large room with green velvet curtains and plush couches. An evil looking man sat atop a large jewel-covered throne, gleefully waiting for the prisoners to enter.

This terrible man was the evil caliph, Yazīd. He sat on his throne, drinking wine and eating expensive food with his advisors, all while the caravan of Karbalāʾ was being brutally brought in.

Yazīd let out a loud and menacing laugh as the family of the Prophet (ṣ) was brought before him. However, he stopped laughing abruptly when he saw Imām as-Sajjād (ʿa) among the prisoners. He rose from his throne and demanded, “Who is this?! I thought you said all the men were killed in Karbalāʾ!”

One of his advisors whispered into his ear, “My master, this man is ʿAlī; he is the son of Ḥusayn. It seems he was too sick to fight on the day of ʿĀshūrāʾ, so they did not kill him and took him as a prisoner instead.”

Yazīd snickered loudly and said to Imām as-Sajjād (ʿa), “So, ʿAlī, son of Ḥusayn, what did you see in Karbalāʾ?”

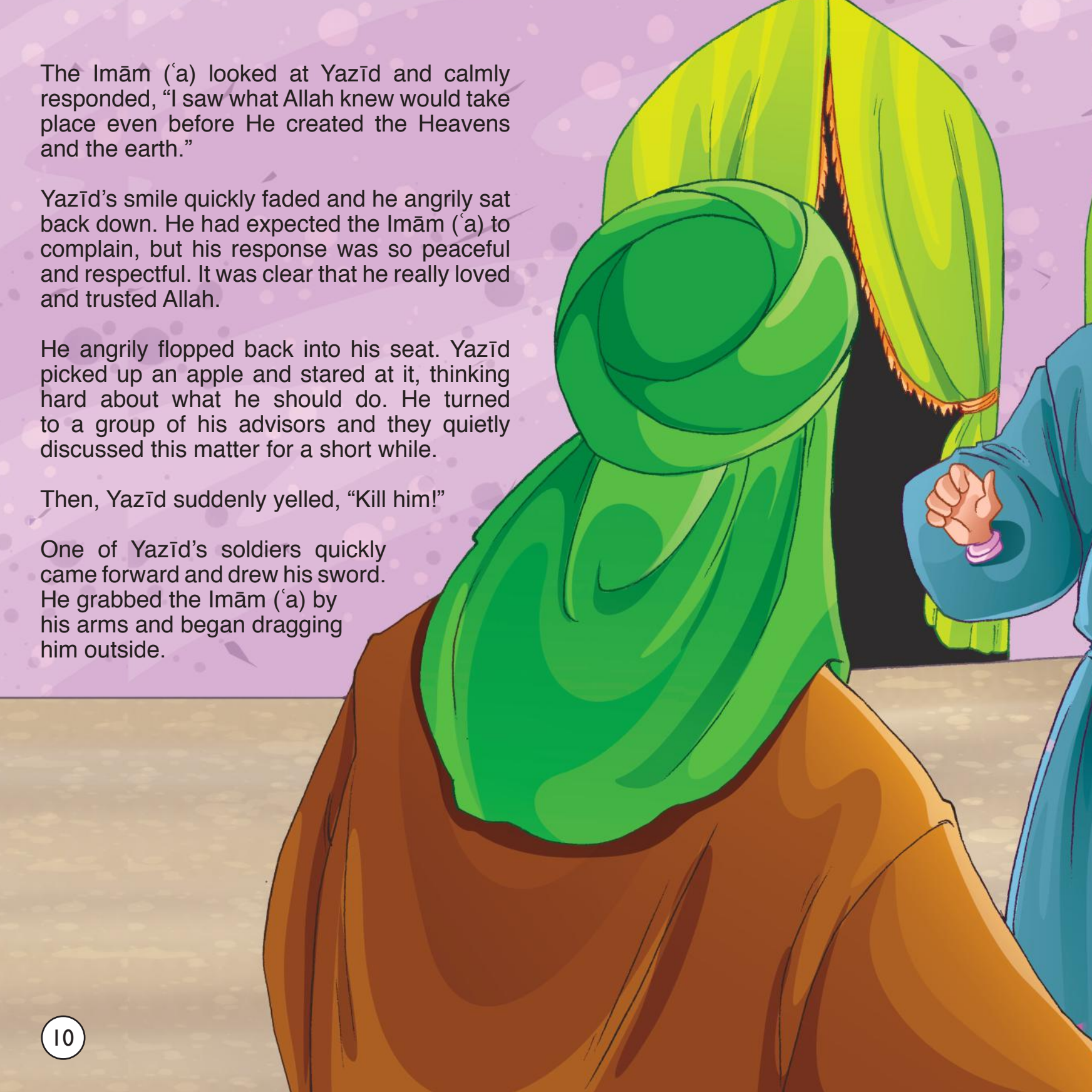
The Imām (ʿa) looked at Yazīd and calmly responded, “I saw what Allah knew would take place even before He created the Heavens and the earth.”

Yazīd’s smile quickly faded and he angrily sat back down. He had expected the Imām (ʿa) to complain, but his response was so peaceful and respectful. It was clear that he really loved and trusted Allah.

He angrily flopped back into his seat. Yazīd picked up an apple and stared at it, thinking hard about what he should do. He turned to a group of his advisors and they quietly discussed this matter for a short while.

Then, Yazīd suddenly yelled, “Kill him!”

One of Yazīd’s soldiers quickly came forward and drew his sword. He grabbed the Imām (ʿa) by his arms and began dragging him outside.

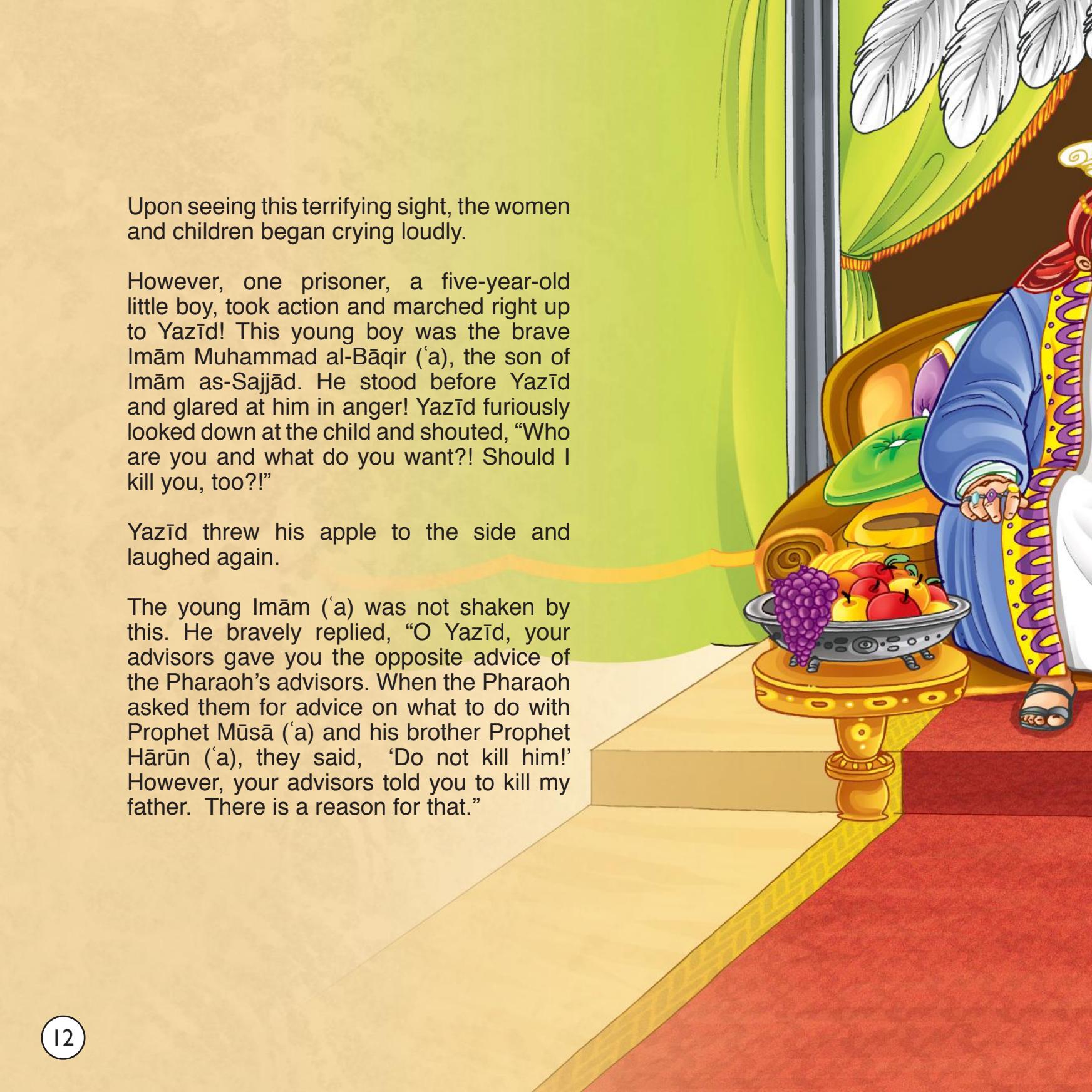


Upon seeing this terrifying sight, the women and children began crying loudly.

However, one prisoner, a five-year-old little boy, took action and marched right up to Yazīd! This young boy was the brave Imām Muhammad al-Bāqir (ʿa), the son of Imām as-Sajjād. He stood before Yazīd and glared at him in anger! Yazīd furiously looked down at the child and shouted, “Who are you and what do you want?! Should I kill you, too?!”

Yazīd threw his apple to the side and laughed again.

The young Imām (ʿa) was not shaken by this. He bravely replied, “O Yazīd, your advisors gave you the opposite advice of the Pharaoh’s advisors. When the Pharaoh asked them for advice on what to do with Prophet Mūsā (ʿa) and his brother Prophet Hārūn (ʿa), they said, ‘Do not kill him!’ However, your advisors told you to kill my father. There is a reason for that.”



Hearing this, Yazīd stopped laughing. The young Imām's words puzzled him. Irritated, he asked, "What is the reason?"

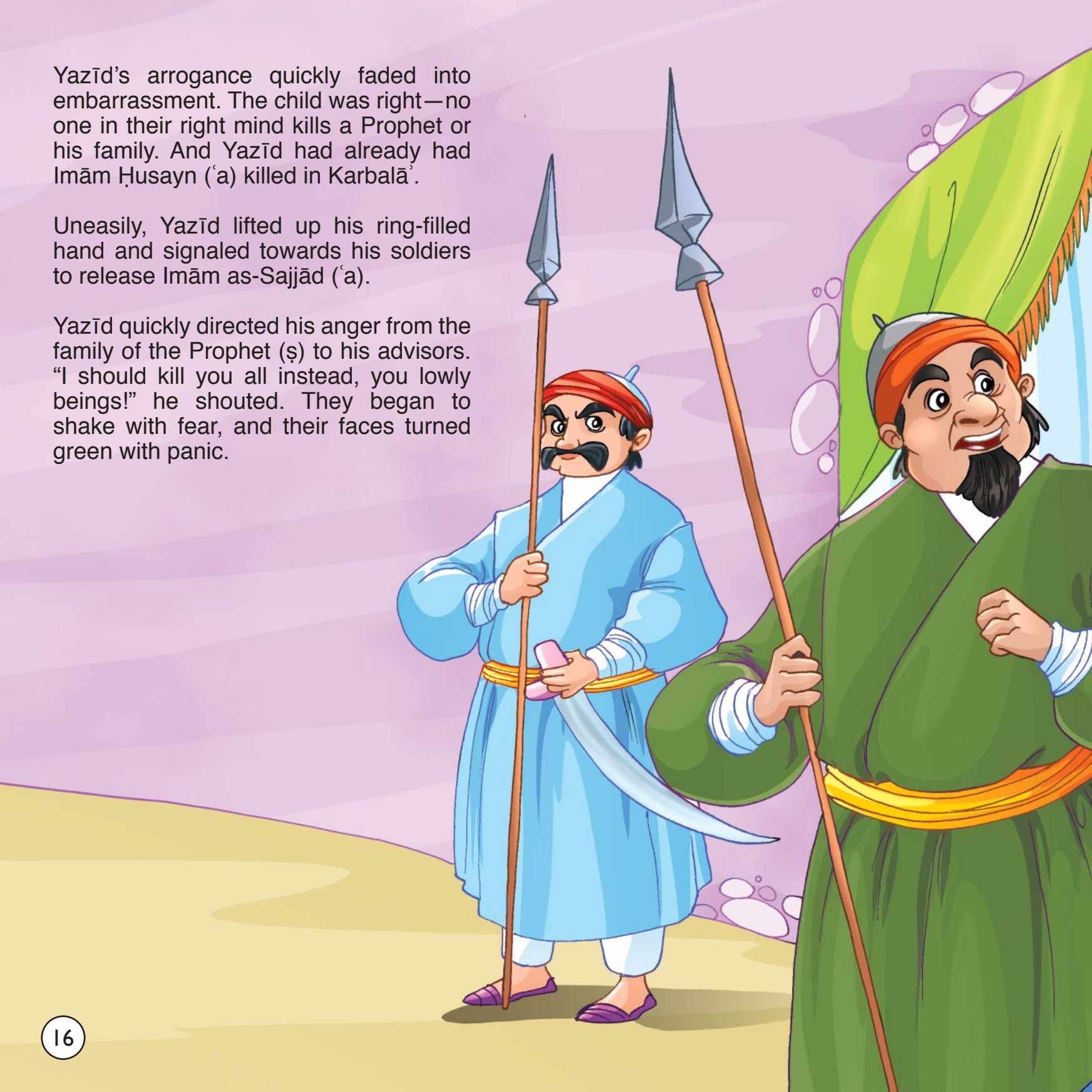
Imām al-Bāqir (ʿa) responded, "You and your advisors are the worst and lowest of humans because of all the sins you have committed. No one in their right mind orders for a Prophet or his family to be killed!"

The room suddenly fell silent in shock. All the soldiers, advisors, and court attendants held their breath as they waited to see Yazīd's reaction. Yazīd looked around anxiously. He could see the effect that the little Imām (ʿa) had on the audience. Everyone was in awe of the courageous young Imām (ʿa).

Yazīd's arrogance quickly faded into embarrassment. The child was right—no one in their right mind kills a Prophet or his family. And Yazīd had already had Imām Ḥusayn (ʿa) killed in Karbalāʾ.

Uneasily, Yazīd lifted up his ring-filled hand and signaled towards his soldiers to release Imām as-Sajjād (ʿa).

Yazīd quickly directed his anger from the family of the Prophet (ṣ) to his advisors. "I should kill you all instead, you lowly beings!" he shouted. They began to shake with fear, and their faces turned green with panic.



Yazīd didn't know what to do; he felt so defeated! He hit the sides of his throne loudly and screamed, "Everyone, out! Out!"

Everyone quickly began streaming out of the castle; all the while, the words of young Imām al-Bāqir (ʿa) continued to haunt Yazīd.

Ithbāt al-Waṣīaʾ, P. 171

Glossary

(ṣ): Peace and blessings be upon Prophet Muḥammad and his family

(swt): All Glory belongs to God, the Glorified and Exalted

(ʿa): Peace and blessings be upon him/her

(ʿaj): May God hasten his reappearance

Ahl al-Bayt: Divinely appointed family members of Prophet Muḥammad (ṣ)

Akhlāq: Islamic morals and ethics

al-Fātiḥah: The first *sūrah* of the Qurʾān, which is commonly recited and sent as a gift of prayer for the deceased

Alḥamdulillāh: All praise is for God

Baba: Father

Duʿāʾ: Supplication; a deep connection and communication between an individual and God

Imām: A divinely appointed leader, sometimes refers to a spiritual leader

InshāʾAllāh: God-willing

Kaʿbah: The most Sacred Mosque for Muslims, situated in Mecca and is the direction of prayer

Mama: Mother

Marḥūmīn: Someone who has passed away

MāshāʾAllāh: As God wishes

Maʿṣūmīn: One who is inerrant (free of all sins, flaws, and impurities) through the divine protection and knowledge of Allah

Qurʾān: The holy book of Muslims

SubḥānAllāh: All Glory and Praise belongs to God

Tawfīq: Divine blessings from God (Allah) that give one the opportunity and ability to thrive towards success

Ziyārah: Visiting the house of Allah, grave of the Noble Prophet, Imāms and other important personalities

ʿUlamāʾ: Scholars

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